Saints there. By the kindness of our old friend, O. S. Walsh, Esq., of the earnest times of long ago, which, with the welcome of sister Walsh and family, made every one feel at home. Friend W. kindly introduced us to the grand Town Hall, from its prison cells to its council chambers, which was really a treat. Spent the evening with a long time friend and family, brother Small. Time has brought an interesting group from the infants and children of the years ago; how many of such need deliverance from bondage more than Egyptian in its crushing cruelties and insatiable demands.

Left Birmingham on Thursday for Stanwick district, and had the most interesting meeting in English experience in the little town of Rushden; the audience with few exceptions were non-believers, and mainly those on the threshold of manhood and womanhood; the natural inspiration of such a class, aided by the Spirit of the Lord, waked up the speaker, who at the close was greeted with round after round of spontaneous applause. Next day was spent among the warm-hearted Saints of Stanwick (many of whom had walked to the previous evening's meeting at Rushden); there is a compact little nucleus of power in the midst of hostile surroundings, yet quietly adding to their number from time to time, and while ministering to the physical *understanding* of mankind by the fashioning of shoes, also minister to their spiritual understanding by the preaching of the Gospel; the evening tea party was enjoyable—a real home affair; the young sisters had trailed the ivy all round the little upper room, and filled with wild and sacred common garden flowers every place where it could be done. After tea a lively meeting, good singing, and pleasant talk; then as between tea and meeting to the general rendezvous at the house of brother and sister Clarke, where singing and music made glad until "the wee sma' hours" the waiting heart of each. Prayer by brother Judd, and the pleasant associations of two brief days dissolved into the ether of memory, to be re-produced at will. May the Saints of Stanwick soon enjoy in Zion the spirit they now enjoy in part. At this place while considered the guests of brother Jonas Clark, the great desire of the Saints to receive visit and partake of refreshment, exhibited an interest which spoke of faith in the Gospel and its ministrations. Next day visited Northampton, famous for its shoes and brewery; were kindly treated by the sisters Challis, and enjoyed a too brief visit with sister Lee and family; from thence by express for London for the Conference of May 5th.

H. W. N.

UTAH NEWS.

From the *Deseret News*:—

DIED.—In the 8th Ward of Salt Lake City, April 8th, of congestion of the lungs, EMMA, daughter of President D. H. Wells and Emmeline B. Wells, aged 24 years and 7 months. Miss Emma Wells was a most amiable and accomplished young lady, and we sincerely sympathize with her parents and the relatives generally. The shock caused by her demise, however, is by no means confined to her family connections, but extends to all who had the pleasure of her acquaintance. Her nature was so frank, generous and amiable as to cause her to be endeared to all who met her. The obsequies were conducted to-day, (April 10th) at her late residence, in the 13th Ward. A very large number of the relatives and friends of the departed assembled on the occasion. Not only was the interior of the house filled, but also the enclosure in front of and around the north and south sides of the building. A choir, composed of intimate friends of the departed, sang some appropriate pieces very sweetly. The opening prayer was offered by Bishop E. D. Woolley, and Elder Joseph F. Smith, of the Quorum of the Twelve Apostles, delivered a highly appropriate and exceedingly instructive address. The closing prayer was offered by Bishop L. D. Young. The coffin was beautifully ornamented with flowers, by loving hands. The cortege that followed the remains to their final resting place was unusually large, consisting of about forty carriages filled with mourners.

When is water most liable to escape?—When it is only half (tied) tide.

"What on earth made you get so drunk? and why—oh, why do you come to me in this dreadful state?" "Because, my darling, all the other places are shut up."

NOT SO BAD.—"Papa, did you see those nice little guns down at the store?" asked a six-year-old boy. "Yes, Harry, I saw them. But I've so many children to feed and clothe that I cannot afford to buy you one," replied the father, seriously. Little Harry glanced at the baby in the cradle with no loving expression on his face. Finally he said: "Well, papa, I'll tell you what you can do. You can swap little Tommy for a gun."

POETRY.

TOO TRUE.

The lover hung his manly head
And checked his beating heart,
While gazing on the one who led
A wild and wayward part.

For he had fondly hoped to win—
To call the maid his own;
Missed not a look, a wish, or whim
Till months to years had grown!

When fulsome flatterers round her met,
And lauded high her grace,
Her form, her lips, her eyes of jet,
Her rare illumined face;

He, sick at heart beheld her pride
Of conquest and of power;
Yet prayed that as a true man's bride,
She might improve life's hour.

But step by step she sank apace,
(Oh giddy heart and head,)
Still spurned with one to run life's race
By lofty purpose led!

And he, rebuked, won to his side
A priceless woman, wife:—
While she, in life's mad whirl still tried
To lead a happier life.

Her flatterers passed her one by one;
She, wrecked, insulted stood:
A woman lost, the star which shone
As heaven, set, sank in blood!

Oh fluttering moth, round such poor flame,
'Tis poor a life to spend;
When genuine marriage crowns the name
Of marriage—without end!

H. W. N.

WANTED.—The address of Wm. Pinney or Penny, who emigrated with his mother and sisters, about 1863 or 64. Address Wm. Keivil, Simmons Court, Northbrook Street, Newbury, Berks.—Utah papers please copy.

WANTED.—Information of Agnes W. Ballard and Phœbe Jane Brett, who left Liverpool for Utah, December 4, 1872, on board the S. S. *Manhattan*. Please address:—Mrs. Agnes Bradshaw, 16, Rose Street, Birkenhead, England.—Utah papers please copy.

DIED.

ANDERSON.—At Fairview, Sanpete County, Utah, of lung fever, Sarah Jane, wife of Archibald Anderson, and daughter of Thomas J. and Margaret (Davis) Reese, aged 34 years. Deceased was born in Merthyr Tydvil, Glamorganshire, South Wales; was baptized in 1853; emigrated in 1856, by Capt. Bunker's hand-cart company.—"News."

FOSTER.—In the 15th Ward, Salt Lake City, Utah, April 16th, of dropsy, William W. Foster, aged 65 years and 3 months. Born in Leicester, England.—"News."

LOWE.—At Kaysville, Davis County, Utah, April 10th, of jaundice, William Francis Lowe, son of William L. and Julia W. Young, aged 6 years and 8 months. Parents formerly from Derbyshire, England.—"News."

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LIVERPOOL:

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LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 30, BISHOP'SGROVE, BALL'S POND ROAD, ISLINGTON, AND BY ALL BOOKSELLERS.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah* liv, 17.

No. 20, Vol. XL. Monday, May 20, 1878. Price One Penny.

CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE MCKEAN REGIME. HISTORY OF THE PROTRACTED EFFORTS TO JUDICIALLY MURDER THE FOUNDERS OF UTAH. JUSTICE TRIUMPHANT.

(By Edward W. Tullidge.)

During the Fall of 1871, President Young being in very poor health, went to St. George, in Southern Utah, to spend the winter. Here he was safe from the hands of the assassins, and also beyond the reach of the United States officers at Salt Lake, who were now eager and ready to consign him, through form of law, to the gallows, whether innocent or guilty.

All seemed now ready for the sacrifice, and the conspirators, having full control of the Courts, trampled under foot the Territorial statutes, and claimed to be governed in these prosecutions by the laws of Congress; and there was no appeal, in criminal cases, from their final judgments.

The guilt of the "Mormon" prisoners had been predetermined, a bitter and unscrupulous press had promulgated its verdict against them, and McKean's judgments were often pre-announced through its columns ere they were filed in court. Attorney General Ackerman was grossly ignorant of all these movements, while Grant had shut his eyes and ears to Utah. In January, 1872, in the Ebbett House, in Washington, Judge McKean avowed his principles to Judge Louis Dent, brother-in-law of the President, in these precise words:

"Judge Dent, the mission which God has called upon me to perform in Utah, is as much above the duties of other courts and judges as the heavens are above the earth, and whenever or wherever I may find the Local or Federal laws obstructing or interfering therewith, by God's blessing I shall trample them under my feet."

The conspirators were now ready to consummate their plans. To bring Brigham Young back from St. George, and before a packed petit jury, with paid witnesses upon the stand, it would be an easy matter to secure a verdict of "guilty of murder," and sentence of death was assured. Thus in a single execution was it designed

to overthrow President Young, Mayor Wells, and all the other leaders of the "Mormon" people.

But about this time, November 1871, the President and his cabinet became at last alarmed at the aspect of affairs in Utah. Fears arose that Brigham Young and his 140,000 people might be goaded to madness by these illegal acts, and by force of arms resist their consummation. At the urgent request of General Benjamin H. Bristow, and by the advice of Senator Trumbull, Judges David Davis and Drummond and Blodgett of Illinois, a United States District Attorney, Geo. C. Bates, Esq., was appointed to succeed the conspirators' attorney, Baskin, and ordered to proceed to Salt Lake and assume the duties of his office with all possible dispatch.

On the 29th of November, 1871, he arrived there, took the oath of office, and immediately entered upon his duties with this declaration:

"As far as my official prerogative extends, I will so administer the law, as that all men, irrespective of caste, color, condition, sect or religion, shall be protected by its power, and that equal and exact justice shall be meted out to Christian, Jew, Mormon and Gentile alike."

This new United States District Attorney at once saw that all the criminal proceedings thus far taken by McKean and his coadjutors, were absolutely null and void, and that all the "Mormons" now in confinement were imprisoned without any authority of law: and he at once determined to stop all further proceedings in the Court until a decision could be obtained on these grave questions, either from Congress or the Supreme Court of the United States. He saw, on a careful examination, that there were no legal indictments against the parties in prison, no legal petit jury in court to try them, but a body of men packed and selected for their bitter and avowed hatred of the Mormons and their President. He found also that there was not a single dollar in the hands of the United States Marshal to pay jurors or witnesses' fees, or any other expenses of the Court; and, further, that the United States Comptroller at Washington had not recognized Baskin as United States District Attorney for Utah, and had positively refused to pay one cent for expenses incurred in any cases where the Territorial laws had been violated. On the other hand, the Territorial authorities being fully aware of the gross violations of the law by McKean and his coadjutors, would not pay one dollar to these Federal usurpers.

A debt of over $30,000 for some one to pay had been created by these criminal prosecutions, which, they being null and void, was worthless.

Thus the U. S. District Attorney found himself placed in a delicate and trying position, for it was evident that as soon as McKean should find his proceedings set aside as illegal, he, and Newman, who was almost omnipotent at Washington, would seek his removal; but with a strict sense of justice, he proved himself equal to the emergency. He placed himself at once in constant communication with Solicitor-General Bristow, then acting Attorney-General at Washington—one of the ablest and purest men who has occupied that position for many years. The next step in the programme was to gain time. To this end he continued all criminal cases on McKean's calendar at Salt Lake to as late a date as possible, fixing the time for the case of the U. S. *vs.* Brigham Young and other "Mormon" leaders, for the pretended murder of one Yates, on January 12th, 1872.

At this time was manifested another striking revelation of the towering genius of Brigham Young. It was widwinter; he was in poor health; a journey of 350 miles must be made through sleet and storm, to answer the outrageous summons of McKean's court, to appear for trial at Salt Lake City. It seemed as simple a matter as it was just for President Young to answer that he would not heed the summons—at least not until Spring.

Moreover, he was surrounded by his faithful Councilors, every one of whom earnestly entreated him to disregard the mandate of the court; and ten thousand brave men, every one of whom would have died for him, were near.

"No," said he, "it is right to go; the Lord says "go; it will take their weapons from their hands." And in the dead of winter he journeyed those 350 miles to face the officers of the District Court, and proclaim his willingness to be tried, even on their illegal process.

Arrived at Salt Lake City, he promptly surrendered himself. His attorney, acting on McKean's decision that the crime charged in the indictment was an offence against the statutes and sovereignty of the United States, moved the Court under the laws of the United States, that it should admit Brigham Young to bail in the sum of $500,000; but, although there were Gentiles then in Court who offered to sign his bail bond and qualify, the motion was overruled, and President Young was ordered into close custody of a United States Marshal. He was confined in his own house and forced to pay the Marshal for his guardianship, ten dollars per day. This confinement continued for one hundred and twenty days, three weeks of which was after the Supreme Court of the United States had unanimously decided in the case of Englebrecht, already cited, that the grand jury who found the indictment was an illegal body, drawn and impaneled in defiance of all law—making the imprisonment of these leaders a crime.

Mr. Bates next procured a still further continuance of all public business upon the calendar, from January 12 to March 12, 1872, and, having obtained permission, proceeded at once to Washington, where he issued a printed circular, addressed to Congress, at the same time orally addressing the Territorial and judiciary committees of both Houses, and thus thrice furnished the representatives of the nation with an accurate narrative of the matters pending in the Courts of Utah. He entreated them to arrest all further proceedings, or else to appropriate sufficient money to pay all witnesses, jurors, and the court's expenses, so that pending cases could be tried and ended forever. But in vain did he plead the injustice of the false imprisonment of the "Mormon" leaders. Congress would not appropriate money for either past or future expenses in the prosecution of these pretended offences against the Territorial laws of Utah, and would make no order dismissing the cases now pending in McKean's court. Then Mr. Bates applied to Attorney-General Williams to move forward on the calendar of the Supreme Court of the United States the case of Englebrecht *vs.* Jeter Clinton *et al*, pending on appeal, to have the same argued and decided at once, and thereby the law as to these proceedings would be settled forever. After many weeks' delay, and only after a near relative of President Grant had been retained and paid a large fee as counsel, did Attorney General Williams move the Court, when the case of Englebrecht was advanced upon the calendar of the United States Supreme Court, and in April, 1872, the decision which we have before cited was made; and in that decision the Court decided as the District-Attorney had predicted they would, viz.: "that the grand and petit juries summoned by McKean were both drawn in violation of law; that they could only be drawn under the statutes of Utah, even in cases where the United States laws had been violated; that McAllister, Territorial Marshal, *de facto*, could alone serve the venire, no matter whether he was legally in office or not; that United States Marshal Patrick had no authority to serve the venire, or in any manner to intermeddle with the manner of drawing jurors, and, as a legal consequence, all the indictments now pending in the courts of Utah were null and void; that Brigham Young and his "Mormon" brethren must be discharged from confinement, and the records of this judicial conspiracy expunged."

McKean had, in the meantime, followed Bates to Washington, and had entered upon the more congenial duties of a lobbyist, besetting the committees and members of Congress to appropriate the nation's money to enable him to continue his unlawful and iniquitous crusade against Brigham Young and the "Mormon" people. He sat in court and heard the reading of this unanimous and able opinion, and listened to it in blank amazement, while all his decrees,

judgments and sentences were expunged and emasculated; and his victims, just now under the shadow of the gallows, were to be set free forever.

Although this decision was immediately telegraphed to Marshal Patrick at Salt Lake, with orders to release and discharge all the prisoners in custody or under bail, yet Judge Hawley, being in sympathy with McKean, and the acting District Attorney, in collusion with Governor Wood, disregarded the orders of the Attorney-General at Washington; and the "Mormon" prisoners were kept imprisoned for three weeks longer until a certified copy of the decision of the Supreme Court could be obtained and filed in McKean's court. Thus ended the first act in this judicial conspiracy, to the utter confusion and disgrace of the conspirators.

From the time of this decision, down to the close of Congress in 1872, McKean, as lobbyist, sought to have Congress pass a bill conferring upon the United States District Attorney and Marshal, of Utah only, the powers which he had already erroneously decided they possessed.

Congress, however, had studied the law regulating the Territorial governments, and dared not go before the country, then, on an issue against so able a decision.

TO BE CONTINUED.

FORTY-EIGHTH ANNUAL CONFERENCE,

OF THE CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS, HELD IN THE NEW TABERNACLE, SALT LAKE CITY, APRIL 6, 1878.

[CONTINUED FROM PAGE 295.]

SECOND DAY.

Sunday, April 7th, 10 a m.

Conference was called to order by President John Taylor.

The choir sang,

The rising sun has chased the night,
And brought again the cheerful light.

Prayer by Elder Brigham Young.

The choir sang,

To Him who made the world,
The sun, the moon, the stars.

Elder Orson Pratt read an extract from the Book of Mormon on the subject of "pruning the vineyard for the last time." The servant spoken of in that parable was the great Prophet and Seer of these last days, Joseph Smith. The words of the parable were the words of an ancient Prophet who lived on this continent. Forty-eight years ago, yesterday, the Church of Christ was organized with six members, and since that period God has revealed from time to time a more perfect organization, as the number of its members increased, and the necessities of their condition required. Apostles, High Priests, Seventies, Bishops, etc., were ordained to regulate the temporal and spiritual affairs of the Church, that no division of feeling or sentiment should exist, but that union should characterize the whole body politic.

He then defined the duties of the different orders of Priesthood, and the responsibilities that attach to their particular position.

This more perfect organization as it now exists, is to fill the purposes and designs of the Almighty, and to bring the Church into one compact body, where union in every sense of the word may abound in the midst of the Saints of the Most High. The union among the people of God in these mountains, as contemplated by our present organization, infringes on no law, and could not consistently be found fault with by any of the inhabitants of this continent. There is no subject, whether of a spiritual, political, or any other nature, in which union of interest and purpose will not prove a great blessing among the people. That is what we are aiming after. He wished the whole world to understand our true position, for we are striving to become one in politics as well as in religion, having the good of

the whole people in view, and using no other means but what is strictly constitutional.

Elder Geo. Q. Cannon said, until a few days ago he had no idea of being present on this interesting occasion, but having important business to attend to here, he was thankful that one week from last Friday he was enabled to make arrangements, so as to secure leave of absence, and to spend a few days with his brethren in these valleys. We, were living in a very important epoch; there was an immense amount of labor to be performed. Responsibilities were thickening around us, and every moment of our time seemed to demand action at our hands. Though small in numbers, we had made a deep impression on the religious, political, and scientific world, and he attributed that fact to the power of God that accompanied the career of this people. Each individual wields an influence for good or evil. It is universally conceded that this Territory stands pre-eminent for its good government, its sobriety, its morals, and freedom from heavy indebtedness. With these and many other advantages that exist in this Territory, with a population of over fifteen thousand more than the congressional requirement for a State, yet we cannot enjoy the privilege of being admitted into the Union of States. Why? He knew of no other reason than from the fact that we are polygamous in our faith, though its practice was not extensive.

Here is a vast community who in numbers and every other qualification are entitled to a State government, yet are denied that privilege because a mere moiety of the people practice polygamy. It seemed that the nation is determined to give this principle a world wide importance. The time will come, however, when the rights of this people will be not only respected but enjoyed, the dawn of political and religious liberty is already to be seen on the distant horizon; the many wrongs that have been inflicted upon this people, both before and since we came into this Territory, have had a tendency to educate us in the practice of forbearance and toleration, and prepare us more fully to appreciate the true principles of liberty, and the rights of political freedom when it comes, which it most assuredly will, and to extend its benefits to others. He had been trained to regard the Constitution as a heaven-born instrument which it was the destiny of the Latter-day Saints to defend when it should be in danger of destruction. He then gave some excellent council to the Bishops, to be interested in finding employment for every one in their respective Wards, also to encourage our young men to marry at a suitable age, and to look after the proper education of our youth. He continued, in a powerful appeal, to urge the importance of having our children thoroughly educated in every domestic and useful employment that will eminently qualify them for any position that they may be called to fill in after life.

The choir sang an anthem.

The Lord will comfort Zion.

Benediction by President Joseph Young.

---

2 p.m.

The choir sang,

Though deepening trials throng your way,
Press on, press on, ye saints of God.

Prayer by Elder Franklin E. Richards.

The choir sang,

Again we meet around the board
Of Jesus, our redeeming Lord.

The sacrament of the Lord's supper was administered.

President John Taylor addressed the Conference. He was gratified to witness the union that existed among the people in regard to the great principles of eternal truth, for therein consisted our strength, and it is in God that we live, and move and have our being. If we ever attain to eternal life, it will be through the loving kindness of our Heavenly Father, and the merits and sacrifices of his son Jesus Christ our Savior. The God whom we worship is the Father of all the spirits of men that dwell upon the face of the earth, and he controls the destinies of the whole human family. The Lord has in these last days, and for the interests of humanity, revealed His mind and

will, and pointed out the way by which we may secure eternal happiness in the celestial kingdom of our God. He has restored again the everlasting Gospel, with all its gifts, power and glory. He has selected his servants, and sent them forth as messengers to the nations of the earth. He has brought us here in accordance with certain eternal principles, which existed in the heavens before the world was. The work we are engaged in is not the work of man, it did not originate with man, but has been prophesied about by all the holy prophets since the creation of the world. It is the dispensation of the fulness of times. Any knowledge that we have received about God has emanated from God, through the ministration of holy angels, and by Himself and His son Jesus Christ, for the purpose of benefitting and blessing the human family. It was not to Joseph Smith, Brigham Young, or the Twelve Apostles, that we are indebted for the mind and will of God, except as his ministers. God instructed His servants to go to the world to teach mankind the way of salvation, and not to be taught by them, for they had gone astray from God and His ways. We have been gathered together in these valleys that there might be a people who would listen to the word and will of God and become Saviors upon Mount Zion. If we rightly understood and appreciated our position before God, we should see things very differently to what we now do. We are not here to seek after our own interests and emoluments, but to learn of the laws of life, and teach the people the way of salvation. God is one, those who dwell in his presence are one, and we as a people ought to be one—one in faith, one in practice, one with God, one with the holy angels, one in time and one in all eternity. To secure that oneness, baptism was introduced, that we might all partake of one baptism and enjoy the selfsame spirit, that the Saints might be brought into union with the Almighty, and their united prayers ascend into the ears of the Lord of Sabaoth. The nations of the earth have their representatives and messengers, with power and authority to act in their behalf; but Joseph Smith was God's chosen minister, authorized to establish on earth the Church and Kingdom of God. He also selected others by revelation, such as Apostles, High Priests, Bishops, and all other necessary authorities to regulate the affairs of the Church. The present organization through the various Stakes of Zion is a pattern of what exists in heaven, and was revealed by the Lord to his servants. Our ordinances for the dead are only a part of the same great plan of salvation which we have embraced. It was of the utmost importance, therefore, that we who hold the holy Priesthood, should be honorable representatives of God upon the earth. The time will come when every obstacle will be removed, and the kingdoms of this world will become the kingdoms of our God and his Christ. Union must be our watchword. Whatever tends to divide and produce division comes from an evil source, but whatever tends to unite and bind together and elevate comes from God. Our feelings towards the world should be those of kindness, benevolence, and good will. This people will grow and increase, and the time will come when calamity, and strife, and bloodshed will be amongst the nations of the earth, and also upon this nation; this we cannot help, but the sayings of the Prophets must be fulfilled. The duty of the Apostleship was to build up and guard and protect the interests of Zion, not to build up themselves with filthy lucre, and seek after self aggrandizement. He then defined the duties of High Priests. This Quorum was a kind of normal school to prepare them for presiding positions in the various Stakes of Zion. Many more Stakes have yet to be organized, and he hoped the brethren would qualify themselves to fill responsibilities they would soon be required to assume. He next spoke of the field of labor now opening up in the vineyard of the Lord for the Seventies. He called upon the Presidents of Seventies to teach the members of their respective Quorums their duties. He next addressed himself to the Elders and Presidents of Stakes, giving each their special instructions to look well after

the poor, and find employment for the people. He made a stirring appeal to the whole people in behalf of the Perpetual Emigration Fund. No man is justified in building up himself to the neglect of his honest indebtedness to that Fund. The building of Temples was an important labor. Reports of the progress of the three Temples now being constructed would probably be given before the Conference was closed.

The payment of Tithing was next referred to. He felt to give credit to the Saints for responding so nobly to the building of Temples and other laudable undertakings. If all paid their Tithing, there would be sufficient means for all these works. While these requirements continued to exist, he trusted that none would be oppressed, but encouraged to continue to do the best they can. The subject of education was also touched upon and advocated. The Mutual Improvement Societies of both sexes gave him much satisfaction. He commended the Relief Societies also, the first of which was organized by the Prophet Joseph Smith, he himself being present on that occasion. "May God bless you sisters, for your labors of love and benevolence are great, and you are doing a noble work." He concluded by invoking the blessing of God upon the whole congregation.

The choir sang an anthem—

Arise for thy light is come.

Conference was adjourned until tomorrow (Monday) at 10 a.m.

Benediction by Elder George Q. Cannon.

MANLINESS.—Learn from the earliest days of your experience to insure your principles against ridicule. You can no more exercise your reason if you live in perfect dread of laughter than you can enjoy your life if you live in the constant fear of death. If you think it right to differ from the times, do it, however rustic, antiquated, or pedantic it may appear; do it, not for insolence, but seriously and gaaudly.

OUR SAVIOR IN NAZARETH.—Who can believe that Jesus was reared in such a place to be unhappy? Here he well considered the lilies and the fowls; saw the fig-tree put forth its leaves, and the grass, but yesterday luxuriant, cut down for the oven; marked the various fate of seeds, and the sweet waters of a good fountain; learned from what trees men gather grapes; discerned the signs of red mornings and lowering eventides. And all these spoke to Him of God and Man. Here, too, he acquired that love of the hillside and summit, which no weariness, no griefs, could ever take away. And, indeed, a more delightful prospect is inconceivable than the view from some of those encircling mountains. The dome of woody Tabor, fortress-crowned, rose up a few miles to the south east, and thence to the luxuriant plain of Jezreel stretched away to the sandy shores of the great sea and the long ridges of Carmel, while the ranges of Lebanon and anti-Lebanon, with the giant bulk of snowy Hermon, drew the eye gradually round to the broken teeth of the stern hills of Moab. There was Safet "set upon a hill." The Kishon in yonder plain, was the only Jewish river that flowed through sand, and its violent floods were certain to sweep away any house that was not built upon a rock. Yet almost all the illustrations of our Lord were drawn from the more familiar circle of His home, or from the shore of the Lake of Galilee, where also he seems to have resided for some time. Only once does he mention the roar of the Mediterranean sea. "The mountains, the forests, the striking points of Oriental vegetation, palm and cedar, and terebinth, the images which fill the pages of the psalmists and prophets of the older dispensation, have no place in the Gospel discourses." And for this striking fact there were probably two reasons: one, that his discourses were not addressed to the sublime and poetic instincts of a few, but to the homely and common heart of man; the other that he had been reared in a soft and genial landscape, sheltered from Nature's ruggedness, her sternness, her pride and her monotony; and he was, as we are told that all the wise are—

True to the kindred points of heaven and home.

—*Quiver.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, MAY 20, 1878.

ORDER, A PRIME NECESSITY.

—o—

MANY are the opportunities for showing the value of order, and for receiving of its benefits; in all private and public ministrations pertaining to the Gospel it is one of the most material elements, and to have it otherwise calls in question the oft-repeated proverb, "Order is heaven's first law!"

A disorderly family is one of unhappiness; a disorderly government is traitorous to its name and subversive of its own authority; regularity, precision, system, are always striking even in matters we may not approve, but when non existent where they are considered fundamental, all experience proves that a spirit is grieved which should be gratified, and comments spring unwillingly which had better be unthought.

In all the details of worship, in our public assemblies, in attention to the ordinances of the house of God, we should avoid improprieties of manner, of language, and of form; to lounge upon the public stand, to be boisterous in manner, to be rude and uncouth in language, detracts from the dignity and tone of that authority which is given to us that it may be honored; to stammer in prayer, to hesitate, to repeat needlessly the phraseology we use, does not tend to reverence; prayer should be simple, direct, earnest, modest, and none should feel that looseness, listlessness, or indifference destroys the beauty of a sacred privilege or duty; to convey the impression of mental wandering, of being partly absorbed in other things or in other directions, will weaken the devotion and mar the unity of prayer in any congregation; and it would be a good thing did every hearer concentrate (by repeating inaudibly the prayer offered) both faith and spirit; then the endorsement of "Amen" would exhibit the power of union and assent to the mouth for all.

In attending to the ordinance of the Lord's Supper, it is important that the words should be used which have been given to us by revelation, even if they have to be read; this prevents flurry, preserves from hesitancy, and gives unity and roundness to this sacred ordinance of the Church, and no chance is given for blessing the contents of the cup when the bread should be blessed, or *vice versa;* and it scarcely need be suggested that those who break the bread should have clean hands, and that every vessel used should also be clean; also, while from a better understanding of the ordinance we may not exhibit the solemn, doleful aspect of sectarian worshipers, we are not called upon to

indulge in levity or indifference, but with cheerfulness and sobriety to "eat and drink as discerning the Lord's body" until he comes again; and while urging the propriety of using the words given in the revelation in regard to blessing the bread and cup, it may not be amiss to also urge in the baptismal ordinance the use of the form and language as given in the Doctrine and Covenants; the world is ready enough, but the Saints should "meddle not with those who are given to change."

In the singing department of our services there should be order also, the choir sometimes assumes to be the head of the meeting, and to be beyond the control of the presiding officer, and in the exercise of this idea uses itself more to minister to its own vanity or the vanity of the leader, than as the servant of devotion and subordinate to the general services. Even strange incongruities arise sometimes from mis-selection of hymns,—as for instance, a case is in the mind where the leader commenced, "We will open our meeting by singing, 'Lord dismiss us with thy blessing,'" or to use in an evening meeting the beautiful words, "The morning breaks the shadows flee;" the congregation being apt by the association of ideas to refer the hymn to the time of day, it is best suited for early service. An evil is sometimes done by trying to render at the close of an interesting sermon "an anthem by the choir;" there is a certain faruity in human nature which leads every amateur actor to essay the *role* of Hamlet, and there is the same infatuation in choirs in regard to anthems; that which requires study, practice, experience, and which depends for success on absolute precision, good time, and perfect harmony, becomes an intolerable infliction, and has rendered nugatory many a time the powerful testimony of an inspired man. Ah these tricks of the choir are far too often the tricks of the devil; the Saints should "sing with the spirit and with the understanding also," then the influence of song, or chant, or anthem, tends to dull the feelings and make the heart receptive of the uttered truths, truths to which more justice would be done at times by singing the simple, suitable Doxology, than by any anthem or inappropriate hymn which mars the spirit and destroys its work.

In the conducting of special services, such as Conference or District Meetings, it is a fearful mistake to have to do its business upon the Stand before the congregation, every item should be previously canvassed and matured, reports should be all prepared, whether statistical or financial, and that confusion which is inseparable from consultation should ever be obviated, nothing should be left to accident or chance by the presiding officer, save as the spirit may direct in regard to a speaker or a song; if in this a President is disorderly, loose, or backward, his aids, the Traveling Elders, and their joint aids, the local Priesthood and the people, will surely follow in the inglorious wake. Order gives system, and everything moving like clock-work, without embarrassment and without confusion, there is simply exemplified the very first principle of life and salvation, and the meetings will then conduce to the good of all assembled. Surely strangers visiting, who are members of religious bodies, will have little faith in a professedly orderly system, if it presents so little influence on those who are its exponents; if such leave everything to the last moment, and if they who should lead are always behind, what may we expect of the Conference, District, or Branch? Ah order is a blessed and a blessing

principle, it soothes those who become subject to it, it is the parent of peace, no surmisings, no fears, no dreary anticipations cloud the expectations of those who know that it is where they visit.

There is another small but important item in regard to meetings, and that is punctuality as to time; to dilly-dally and wait for the congregation is demoralizing, if the hour appointed is unsuitable change it, but when the time comes be prompt, commence, and practice will educate a congregation till they will correct what is here and there a very bad habit; those who come late disturb the worship, by arresting the attention of the listeners, and would break the thread of most speakers did they indulge in argument or reason, probably in a disjointed discourse this is not so apparent, but late worshippers even when unavoidable are considerable of a nuisance, and reform would be of general benefit. To make a practice of continually looking at the watch in meeting is in very questionable taste, it reflects upon the speaker or betrays a lack of interest in the hearer, and is "a custom more honored in the breach than in the observance;" it was well said once, that our fathers used to put their clocks outside the church so they should not be too late, but their degenerate sons place them inside (or in their pockets) so they may not stay in meeting too long; if the meetings are brisk and lively, if earnestness, fullness and freshness mark the speakers, the clicking of watch cases will soon become obsolete in the congregations of the Saints.

It is also indicative of thought and kindly feeling to pass hymn books to the strangers so they may take part in the services, and to give them cordial greeting would surely not be misconstrued. We are too apt after both street and Sabbath or other meetings to rush for the Saints and for their homes, prompting the conclusion, that our faith can not be so important as we assert, or we should more decidedly seek to enlist the sympathies of the stranger, and so pay deference to that moral courage which dares to listen or visit our meetings, when prejudice is so rampant and unmeaning as it is.

The Elders can also get along with less levity in some cases; if the exuberance of youth is uncontrollable at home, in a strange land, where customs and ideas are as old as the hills, it is not improbable that some of the Saints while apparently oblivious of liberties taken and freedom exhibited are hurt and privately make comments, which by refraction turns upon the principles of the Gospel; to be a gentleman in the highest sense is the duty of every Elder and of every Saint, and in deferring to education, to habit, to peculiarities, until by re-creation of the converts they can better understand the foundations of character, only proves the wisdom of becoming "all things to all men that thereby we may save some."

So order in all departments must be created and sustained, religion and practice must go hand in hand, and when an Elder leaves a Conference or a field of labor if "Order" has been his motto, his records financially will be beyond suspicion and handed to his successor without reproach, I. E. account, Book account, Tithing and Temple accounts will be all understandable and square as justice can require; his ecclesiastical record will be one of order, tyranny will not have marked his administration but as a friend and fellow-worker he will have been the servant of all; in his social and moral record, he

will be as unsullied as the heavens, taking no advantage, practising no imposition, bearing no cloke or mask, his memory in the hearts of the Saints will be for ever green, as a man of order and a servant of the living God.

H. W. N.

TITLES.—In regard to Professors, when a man can and will honor the high and holy calling of *an Elder* in Israel, he does a good work, whether in all things we do this is not at present in question, but for sure we neither seek nor wish, nor use any higher or so considered better title. N.

APOLOGY.—Absence from the office for over two weeks and failure of revise by mail, left some errors in last STAR, (typographical and otherwise) for which apology is now offered.

ABSTRACT OF CORRESPONDENCE.

Elder F. D. Richards writes from Ogden, Utah, to Elder A. Miner :—

"The re-organization of the Church has proved a great labor, and has opened up a vast field for thought and instruction concerning the order of the Church, the grades or orders of the Priesthood, indeed of both the Priesthoods, bringing to light many things that have been kept hid, because not yet needed to be brought to light. The 20 Stakes contain 60 High Priests in their Presidencies, 240 High Councilors, almost 250 Bishops' Wards, or 270 Bishops and Councilors, besides Presidencies of High Priests' Quorums, 60; Presidencies of Elders' Quorums, of which there are 10 Quorums of 96 each, in Weber Stake, beside the many Quorums of Priests 48, Teachers 24, and Deacons 12, in the Aaronic Priesthood, most of which have been made up by taking our young men and boys, and ordaining them to constitute these Quorums. To carefully, prayerfully, and under the guidance of the Holy Spirit, attend to this, *has been a great labor*, which none can fully realize but those who have participated therein. Then to attend the Quarterly Conferences, and teach the people how to labor and properly perform the duties of their new offices, explaining their relations and bearings to each other, has been a work which no man or men could perform unless he were owned, acknowledged, and helped of God. A remarkable fact that the last Stake was organized while the President was on his death bed, left the work perhaps in as good shape as well as could be under the circumstances, while his departure opened up a new sphere in which for the Twelve to move, or rather brought them forward to their legitimate sphere of labor, producing a great change in the condition of our affairs. Well, more recently, by the close of our legislative session, we have attained to the "secret ballot," with however a good, carefully-devised registration law, so the solons say. Congress had determined to inflict it (secret ballot) upon us. The Chairman of the House Committee telegraphed Elder Taylor that he would not report the Bill till our Assembly had oppertunity to enact if they would; so having prepared the dose ourselves, we hope we have avoided a more bitter one that would have been prepared by Congress, and it is generally thought that our Legislature has done well for the people."

MINUTES OF THE LONDON CONFERENCE,

HELD AT THE GOSWELL HALL, GOSWELL ROAD, ON SUNDAY, MAY 5TH, 1878.

Present on the Stand—Elder H. Claridge, J. H. Miles, L. D. Young, W. Naisbitt from the Liverpool Office; J. McCarthy, H. Spencer, and J. John Cook, President of, and S. Taylor, Traveling Elders in the London

Conference. A. Miner, President of the Birmingham Conference. Geo. Barber, President of, and Wm. Ashworth, Traveling Elder in the Norwich Conference.

10 30 a. m.

Meeting was called to order by Prest. Cook. Choir sung, "Come all ye Saints who dwell on earth," etc. Prayer. Choir sung.

Prest. Cook said he was happy to meet with the Saints and with his brethren from Zion. He felt that the Conference was improving, and the Spirit of the Lord is moving on the hearts of friends; the spirit of gathering is upon the Saints and the Lord is working in strange and marvelous ways for them in this matter.

Elder Morton reported the North London Branch as in an improved condition, meetings are attended by from 140 to 150 on Sunday evenings; during the past year have baptized quite a few; the Sabbath School is going on well and the children seem to have the spirit of gathering, for since the beginning of the year they have put into their I. E. about £2 by pennies; there is also a Female Relief Society connected with the Branch which has done a good work in visiting and helping the sick and the poor.

Elder Bantock reported the Lambeth Branch in good condition and numbering about 70 members who are united and trying to live their religion and spread the work of God, having already begun out-door preaching. They have a Female Relief Society and though but few in number yet trust they are doing a good work, the School is not very largely attended, but as a whole the Branch is much improved.

Elder Miles said, during the past five months he had labored in the Kent and Essex District visiting every family of the Saints except one prior to Conference; there seems a good spirit of inquiry among the people, some of whom are throwing their houses open for the Elders.

Elder L. D. Young in representing the South Coast District said it was very large extending from Winchester on the west to the borders of Sussex in the east; the Saints are very much scattered, save in Portsmouth and Southampton where there are two good Branches, in both a Female Relief Society is organized and in Portsmouth a Sunday School.

Elder S. Claridge said that his most pleasant duty as been to preach the Gospel to his relations many of whom live in the district, and while preaching he has taken the opportunity of hunting up his genealogy and had got above 600 names. As to the condition of the Saints, there is but one Branch, the rest are scattered, one or two in this village, or that town, and most of them poor sisters, there are 12 who are either widows or whose husbands are not in the Church.

Elder McCarthy reported his mission to the Jersey Islands since last July, said the spirit of peace dwells there; the Latter day Saints are honored, yet there are only four families comprising some sixteen members. When he went there the Latter-day Saints were afraid that any one should know who they were, but now they are proud to let people understand they are "Mormons." The Governor (Sir William Northcott) and his government were good to him, through their introduction he went to Brittainy, and felt that his mission there had done good.

Elder White reported the Whitechapel Branch as going on well, and quite a number seeking after truth. The Priesthood are united and pleased to promulgate the principles of the Gospel, their Female Relief Society is doing a good work, their school also was well attended, and he could represent the Branch in good standing.

Elder Garner reported the Wandsworth Branch as being but a small Branch, numbering only 5 Elders, 3 Priests, 3 Deacons, and 50 Members, but they were united, they had advertised their place of meeting in the papers, but that did not bring many, so they were going to advertise it now by going out and preaching on the common and in the streets.

Elder Simons reported the Gray's Branch as being a small one, yet they all have a desire to keep the commandments of God, and bear testimony of the truth. Gray's Branch is about the oldest in the Conference, and the Gospel has been preached there for many years; there seems now more of a spirit of inquiry.

The general and local authorities of the Church were then presented and sustained.

The Financial and Statistical Reports from Sept. 30, '77, to April 1, '78, were unanimously accepted.

The Conference comprises 7 Districts, 21 Branches, 121 Elders, 43 Priests, 18 Teachers, 26 Deacons, and 837 Members, or a total of 1,045. During this period 3 died, 1 cut-off, 23 were added by baptism.

Elder G. Barber said that in hearing their reports it made him look back some 28 or 29 years, when he first received the Gospel in the Whitechapel Branch,—after receiving it went to the East Indies, but came back and remained about three years and then gathered to Utah, and he could say that all the time had been to him a time of rejoicing; he had now been about 18 months in the Norwich Conference, where, apparently, not much good had been done, but the time will come when the people will hunt for an Elder in Israel. Said there are many in the Norwich Conference, as in other places, who believe in the principles of the Gospel, but it is very hard to get them to be baptized; then contrasted what the Latter-day Saints had done for the human family in forty years by the blessing of God with that which so called Christians had done in fifteen or sixteen hundred years. He had traveled a good deal, but had never seen a people so pure and well-disposed as the people of Utah, yet they have been gathered from the poor of this earth, and they will grow and become more happy and pure, for the Lord is with them.

The choir then sang an anthem—(Victory.) Prayer by Elder Taylor.

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2 30 p.m.

Choir sang, "How pleased and blessed was I." Prayer by Elder S. Claridge.

Sacrament was then administered, Elders D. Shorten and S. Bantock officiating.

Elder H. W. Naisbitt said that it afforded him a great amount of satisfaction to stand before a congregation who had covenanted to keep the commandments of God; this was something to his mind more magnificent than is a great deal of what he could see around, although he could take satisfaction in looking on the works of men, on the fertile fields of old England, on the power of her machinery, and on her great and beautiful works of art, these are the products of thought and industry; we may rejoice in the possession of knowledge, in the cultivation of the intellect, for as was said of God so may it be said of man—the glory of man is his intelligence; the uncultivated man or woman are not those whom we feel to reverence, but it is those who by the power of revelation have become conspicuous among their fellows whom we want to know and to honor, and it is this intelligence that is so grandly manifested in the character of the Elders of Isra l. Of all the variety of intelligence which exists among the human family there is none so noble as that which pertains to the kingdom of God, it is of the highest order, it is that by which the human family can learn what they were, who they are, and what the destiny that is prepared for them; what knowledge can be greater than to have unfolded to us the eternities that are past and the eternities to come; yet there are millions to be found who have no ideas as to their origin, the purpose for which they tabernacle in the flesh, or what shall be spread for them on the curtains of the future; they rise from bed in the morning, then go to their labor, they eat, they drink, and go to their rest at night and they are satisfied,—when the summons comes for them, they go, and they are known no more among men, but the God of heaven has revealed himself from time to time and proffered to man the knowledge of who he is and what he can be in the future, he has given his spirit and sent His Son into the world so that men may be saved.

Prest. Cook realized that it was good to be here, that as a people we are greatly blessed, we have come to a knowledge of the truth, we know that we are the sons and daughters of the living God, and we are willing to teach all the world if they will accept of it; the work is of God, but the Prophets of old said, that it would only take as it were "one of a city and two of a family," and the majority will continu